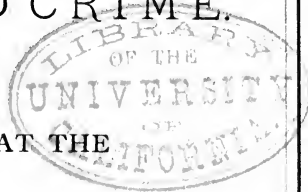


L1522 DK

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

THE RELATION OF EDUCATION
—TO—
WEALTH AND MORALITY,
AND TO
PAUPERISM AND CRIME.

AN ADDRESS DELIVERED AT THE



REUNION OF THE ALUMNI OF BRIDGTON ACADEMY,

ON THE 74th ANNIVERSARY, JULY 12th, 1882 ;

AND ALSO BEFORE THE

Phi Beta Kappa Alumni Association,

OF NEW YORK.

BY

DEXTER A. HAWKINS, A. M.,
OF THE NEW YORK BAR.

BRIDGTON:
NEWS POWER PRINT.
1883.

THE RELATION OF EDUCATION
—TO—
WEALTH AND MORALITY,
AND TO
PAUPERISM AND CRIME.

AN ADDRESS DELIVERED AT THE

REUNION OF THE ALUMNI OF BRIDGTON ACADEMY,

ON THE 74th ANNIVERSARY, JULY 12th, 1882:

ERRATA.

Page 6. In tenth line from top of page for "this" read "his."

Page 7. In eighth line from bottom after the word "hundred" read "thousand."

Page 14. Seventh line from the top for "copore" read "corpore."

Page 16. In fifteenth line from top for figures ".305" read ".635."

DEXTER A. HAWKINS, A. M.,
OF THE NEW YORK BAR.

BRIDGTON:
NEWS POWER PRINT.
1883.

THE RELATION OF EDUCATION
—TO—
WEALTH AND MORALITY,
AND TO
PAUPERISM AND CRIME.

AN ADDRESS DELIVERED AT THE

REUNION OF THE ALUMNI OF BRIDGTON ACADEMY,

ON THE 74th ANNIVERSARY, JULY 12th, 1882 ;

AND ALSO BEFORE THE

Phi Beta Kappa Alumni Association,

OF NEW YORK.

BY

DEXTER A. HAWKINS, A. M.,
OF THE NEW YORK BAR.

BRIDGTON:
NEWS POWER PRINT.
1883.



ADDRESS OF DEXTER A. HAWKINS, A. M., OF THE NEW YORK BAR.

—o—

MR. PRESIDENT, LADIES, AND GENTLEMEN:—



I need not say to you, it gives me great pleasure, after the lapse of thirty-seven years, to meet you on these classic grounds.

All nature, to-day entering into our feelings, is joyous. The soft blue sky, the fleecy clouds, the gentle breezes; the graceful, leafy, gothic aisles, formed by the massive trunks and curving branches of this grove of elms, the gift to the Academy from one of its most loved and accomplished principals, Professor Moses Soule, one merry Saturday in May many years ago, aided by his tree-planting students; the plain Old Academy with its more modern New Companion, smiling by its side, and the third structure, now just peeping above the green lawn;—all are in sympathetic festive mood.

The graduating class would doubtless say they were “Moody.”

Even the spirits of the air, dancing in cloud and sunlight upon the surrounding hillsides, recall to mind the lines of the poet,

“The mountain shadows on her breast
Are neither in motion nor at rest;
In bright uncertainty they lie
Like future joys in fancy’s eye.”

This scene would cause Professor Soule, could he have left his charming cottage and garden on the bank of the Mississippi and been present with us this summer day, to exclaim in the language of one of his favorite classic poets:— *Deus nobis hoc otium fecit.*

By the names in the catalogue, I see that the children and grandchildren of the former students come to this educational shrine. This is meet. We would perpetuate and multiply the good deeds of our ancestors.

The topic to which I wish to call your attention to-day is,—

“THE RELATION OF EDUCATION TO WEALTH AND MORALITY, AND TO PAUPERISM AND CRIME.”

One of the most interesting and important questions in social science is how to increase wealth and morality to a maximum, and to reduce pauperism and crime to a minimum.

This is a topic especially appropriate for investigation by the friends of an institution of learning that for half a century has been diffusing its blessings with a generous hand over a thoughtful and intelligent community.

One set of philosophers, led by Benjamin Franklin, proclaim that the surest road to wealth is industry and economy. But another answers that the Chinese, for two thousand years, have excelled all other races and nations in these two virtues, and yet are distinguished, not for their wealth, but rather for the poverty of the great majority of their people.

Something, then, besides mere industry and economy is required even to amass wealth.

The great religious reformers and prophets, as Boodh, Confucius, Plato, Our Savior, Mohammed and Luther, have held up religion as the panacea for all *moral obliquity*, and yet history declares that the ages and countries most fervid with religion—as for example, Europe—from the 10th to the 15th century, have been pervaded with crime.

The great Christian churches of the Roman Catholic rite, and of the Greek rite, declare that “*ignorance is the mother of devotion*,” and that devotion to these churches is the safety of humanity. Yet the seat of the Greek Church, Russia, where nine tenths of the population are illiterate, has this very year, made the world shudder, at the barbaric crimes committed in that empire upon the brethren of the Founder of Christianity, the Hebrews; the most intelligent and thriving subjects of the temporal head of the Greek Church.

Ireland, for a thousand years one of the most faithful devotees of the Church of Rome, has just completed the entire curriculum of crime, from refusal to pay debts, to murder in the first degree, and made both life and property unsafe within her borders.

It is clear then that “*ignorance and devotion*” will not bring on the millenium. Evidently the problem of what will accomplish the most complete and efficient prevention of pauperism and crime and produce the highest average increase of wealth and morality, is not yet solved. Its solution is difficult.

One of the best teachers and most scholarly gentleman that in a half century has had the good fortune to preside over this Academy—Moses Soule—often encouraged his pupils by quoting to them from Terence the lines :

*Nil tam difficile est
Quin querendo investigari possit.*

Nothing is so difficult but that by study it may be solved.

This is as true in social problems as in those from mathematics. The importance of this question is ever pressing upon us, for the support of paupers and criminals and the protection of society against the latter impose a burden upon society, second only to that of war.

In New York City, for example, this burden, including necessarily police, criminal courts, reformatories, jails, penitentiaries, asylums, almshouses, and the poor outside of public institutions, amounts to over six millions of dollars a year; and that city contains only one fortieth of the population of the United States.

I propose to speak of the relations of education to wealth and pauperism, and to morality and crime; and, what kind of training is the surest and best safeguard against the two great social evils, pauperism and crime; and where this training is to be obtained.

FIRST.

The Relation of Education to Wealth and Pauperism.

As civilization advances, the apparatus and operations of everyday life are becoming more and more complicated, and existence more and more expensive, on account of the constantly increasing and multiplying wants of humanity. To-day even the rudest and simplest occupation—farming—is carried on chiefly by machinery. A farm laborer of a hundred years ago, if suddenly dropped down upon a modern farm on a western prairie, could scarcely understand anything that is going on.

Even the plows, the harrows, the cultivators, the drillers, the sowers, the hoeing machines, the mowers, the reapers, the headers, the threshers, the winnowers, the very wagons and carts, and harnesses, would each and all be a mystery to him; to say nothing of the more complicated appliances and the scientific processes required to convert the raw products of the field into food, clothing and shelter. The treatment of the soil, the rotation of crops, the method of preserving and utilizing and marketing the harvests to advantage, all require knowledge.

If this is true of farming, it is still more true of every other department of human industry.

In the days of Homer and Pericles, Virgil and Augustus, Shakespeare and Queen Elizabeth, cotton, and wool, and flax, and silk, were all spun and woven by hand, and sewed by hand! Now a single machine tended by one skilled workman does the spinning that formerly required hundreds of busy hands and nimble fingers; another tended by a single person does the weaving that once demanded three or four hundred human beings; a third will cut out forty or fifty garments

at a time and do it quicker than one could be cut by hand. A line of sewing machines, run by steam or electricity, will each do the work of twenty sewing girls and do it better. This state of society makes it difficult for an ignorant laborer to find a place to work at all, and when found he can scarcely earn enough in competition with the skilled competitors to keep soul and body together. He finds himself on every hand rejected or thrown out of employment because of his ignorance, unskillfulness, incompetency and inability to do things in the modern way.

The net results of this rude industry compare with those of his trained rival, in the same ratio that the quantity of grain transported to market by the ignorant peasant of the last century, on the back of his mule, in one end of a bag and balanced by a stone of equal weight in the other, so as not to slide off, compares with the amount transported by the intelligent farmer of the present time, who puts a whole crop into a freight car and makes coal and water roll it over a railroad track hundreds of miles in a single day.

Thirty years ago I saw the Neapolitan peasants carrying their small hand-made, bottle-shaped cheeses, in strings of two or three dozen, on their backs, from the pastures of the Appenines to the market in their beautiful city by the sea.

Three years ago next September, while standing on the snowy crest of Pike's Peak, in the Rocky Mountains, 14,400 feet high, a railroad train in the valley below, but in full view, puffed across the broad acres of a cheese-ranch, the property of a son of New England. It halted at the door of his cheese-factory, was soon loaded with the whole summer's product of his dairy, and then steamed away twenty-five hundred miles to New York, where in a few days it delivered, in perfect condition, its tons of rich yellow freight, cheaper per pound than the Italian peasant was able to carry his a hundredth part of the distance. But the selection of the herds of cows for this Colorado ranch, their care and management, the milking machines, the scientific processes of cooling and curdling the milk and the preparation—pressing, preserving and boxing the cheeses and their shipment—all require knowledge.

Can we determine how much this knowledge adds to the value of human labor?

In 1870 the Commissioner of Education at Washington sent out a series of carefully drawn, comprehensive and searching questions, to the great centres of labor in all parts of the United States. These centres were so selected as to represent every kind of labor, from the rudest and simplest up to the most skilled. The object of the questions was to determine the relative productiveness of literate and illit-

erate labor. When the answers came back they were tabulated, reduced and generalized, so as to get at the average result over the whole country. This investigation—one of the most interesting ever made—brought clearly to light the following facts:

1st. That an average free common school education, such as is provided in all of the States where the free common school has become a permanent institution, adds fifty per cent. to the productive power of the laborer considered as a mere machine of production.

2d. That the average academical education adds one hundred per cent.

3d. That the average collegiate or university education adds from two to three hundred per cent. to his average annual productive capacity, to say nothing of the vast increase to his manliness—to his God-likeness.

By the census of 1880 we had in the United States four million two hundred and four thousand three hundred and sixty-two (4,204,362) illiterate adults—white and colored. Now putting their labor at the minimum annual value of one hundred dollars each—which is far below the average for the wages of manufacturing operatives including fifteen per cent. of women and children, as shown by the census of 1880, average \$345 each per year,—and the annual loss to these persons—from the lack of at least a common-school education—would be fifty dollars each. This for the whole number of four millions two hundred and four thousand and three hundred and sixty two, is two hundred and ten millions of dollars per year; a sum twice as large as the entire annual expenditure for public education in the whole country. This sum—two hundred and ten million of dollars—is a clear annual loss to these illiterates and to the community by reason of their illiteracy.

A State filled with ignorant citizens is like a farm of pine-barrens; its crop is scarcely worth harvesting. Poverty clings to the illiterate closer than a brother. Like the fabled shirt of Nessus, this kind of poverty poisons and disables whomsoever it covers. Three quarters of these four millions two hundred of illiterate adults were in the late slave States and their effect on the production and preservation of wealth there is shown by the last census. In ten of these States, notwithstanding their rich soil and mild climate, the assessed value of property in the ten years from 1870 to 1880 decreased twenty per cent.; while in the State of Maine, with its universal education, notwithstanding its thin, poor soil and cold climate, its wealth in the same period increased fifteen per cent. and in the State of New Hampshire, eleven per cent.

The late Slave States complain of their inability to pay the expenses of free common schools, and they raised for public education in 1880 only ten million eight hundred and eighty-three thousand one hundred and four dollars, (\$10,883,104.) The amount of the annual loss from their illiterate labor is at least one hundred and fifty million dollars (\$150,000,000.) It would—had they been educated as in Maine and New Hampshire—establish and support free common schools nine months in the year for every child of the school age within their borders, and leave a surplus sufficient to support a free Academy in every county, and a free College in every State.

Education is the key to wealth.

The relative position of the literate and illiterate in society on a large scale can best be determined by analyses of the census of different States and countries. These properly worked out and understood will give us the naked facts of the relation of education and pauperism.

A careful examination of the census of England, Scotland, Ireland and of the several countries on the continent of Europe, indicate that other things being equal—pauperism is in the inverse ratio of the education of the mass of the people; that is, as education increases pauperism decreases and as education decreases pauperism increases.

In the Grand Duchy of Baden they put into operation in 1854 a rigorous system of universal, compulsory education in the elementary branches. The effect in seven years upon pauperism was to reduce it twenty-five per cent. It has been calculated by statisticians and students of social science, that ninety-six per cent. of pauperism could be exterminated by universal compulsory education in the elementary branches of knowledge and industry.

But the elements of industry should be taught in our schools as well as the elements of knowledge. This would confine pauperism to those without property and incapacitated for self support by old age, or infirmity, or infancy, and having no relatives to take care of them.

The exhaustive analysis of the census of 1880 which the government is making will not be completed for some years; but that of 1870 is before us, and the facts on this question, developed by each census, all go to establish the same principle; so that either is a safe guide. In Pennsylvania, Ohio, and Illinois, three great central states where self support is not difficult, one in ten of the illiterates is a pauper, while of the rest of the population, only one in three hundred is a pauper. In other words, in those three great central states, a given number of children suffered to grow up in ignorance produce thirty times as many paupers as when given an average common-school education.

In 1870 a special investigation was made, in fifteen States, of the inmates, to the number of 7398, of almshouses and infirmaries. Of these, 4327, or nearly fifty-nine per cent., could not read and write; while in those fifteen States the average percentage of illiterates was only about six per cent. of the whole population. From this six per cent. came that fifty-nine per cent. of the paupers; or, to express it in another form, a given number of children in those fifteen states suffered to grow up in ignorance, produced twenty-two times as many paupers as the same number of children would, if given a fair common-school education.

Similar results may be obtained from the census of almost every country in Europe or America.

We may safely say, then, that it is a general law of modern civilization that an illiterate person is from twenty to thirty times as liable to become a pauper, and a charge upon the public, as is one with an average common-school education; and that the annual loss to the community, in the United States, in the productive power of the illiterates, and in the support of paupers made such by illiteracy, is nearly if not quite equal to the amount that would be required to establish and maintain a free common school, the year round, in every State in the Union, amply sufficient for the whole fifteen millions of children of the school age, in the United States.

The annual expense of maintaining paupers—ninety-six per cent. of whom have become such through lack of proper training while young—is at least ten times as great as would have been the expense to the public of securing an education while young to each of these paupers, sufficient to have enabled ninety-six per cent. of them to support themselves, instead of being a charge upon the public.

Education leads naturally to industry, sobriety and economy, by making one conscious of the benefits resulting from these habits.

Statistics proclaim in no uncertain voice that *education is the surest preventive of pauperism*; and that the expense of providing and applying in season this preventive is not one tenth that now brought upon society by pauperism.

The first incentive to action is self-support—gaining a livelihood. This is the very basis of personal independence, of individual character, respectability and influence. The key to self support is education. Money and labor, invested in education, are capital invested in such a manner that the principal is absolutely safe, and the income large, sure and promptly paid.

We bring nothing into this world except possibilities. It is said we carry nothing out. I doubt that. Education once acquired in-

heres in the human mind and soul. It goes with them. We do not only enjoy its benefits so long as this life lasts, but who can prove it separates from us at the beginning of the life to come? The natural inference is that it goes with us, and that the soul of a highly and properly cultivated man in the next world excels that of an ignoramus as much as one star surpasses "another star in glory."

SECOND.

The Relation of Education to Morality and Crime.

It is said that crime came into the world with knowledge, and that had not man partaken of the fruit of the tree of knowledge, he never would have committed crime. A more correct way of stating the true rule is perhaps this: that so long as man remained a mere brute animal, without knowledge of right and wrong, or power of discrimination between good and evil, he could not commit crime, any more than a brute beast could do it. Crime implies, in the actor, moral responsibility. But the moment man acquired the power to discriminate between right and wrong, good and evil, and had bestowed upon him freedom of will, sufficient to enable him to choose between good and evil, then for the first time it became possible for him to commit crime, or be guilty of sin. In other words, as soon as he became, in any proper sense, a rational, responsible being, and endowed with knowledge, and with freedom of will sufficient to direct and control his own actions, it was proper to characterize his actions as criminal or innocent, according as they were, or not, infractions of law.

The optimist may say that God, the creator—the active personification of all good—having created man in his own image, as man's knowledge expands he necessarily increases in goodness and in a tendency to right action.

The pessimist may hold that God is simply the personification of might, and that whatever He orders is right because of his omnipotent might: and that man as he increases in knowledge, simply enlarges his power to do evil, without strengthening his desire to do good. Hence the late Cardinal Antonelli, who, for a generation controlled the papal power, said to me in Rome thirty years ago, in speaking of public education, that he thought it better for a child to grow up in ignorance than to be educated in such public schools as those of Massachusetts. His theory seemed to be that his church held a sort of exclusive patent for all right action; and unless one obtained a license and come in under this patent, every act of life would necessarily tend only to evil.

Another set of philosophers teach that mere knowledge is indiff-

erent to right and wrong ; and that man, to keep the track of righteousness, like a locomotive with steam up, must be guided by some superior and benevolent power.

But theories aside, for all practical purposes the safest and surest method of investigation for us to pursue on this question is the inductive system of Lord Bacon. We must have recourse to the facts and follow their direction. These will give us the tendency of education.

The question before us is, what is the effect of education, such as is usually obtained in the schools of the community, upon morality and crime? Does it increase the one, or the other? or does it diminish it? or does it have no effect at all upon it?

The statistics of the census will answer this question: for however we may prove, on principle, things ought to turn out, facts will show how they actually do turn out.. The homely old adage, "the proof of the pudding is the eating," is the safest guide.

In France, in 1868, one half of the inhabitants could not read nor write. From this half came ninety-five per cent. of the persons arrested for crime. From the other, the educated half, came only five per cent. In other words, a given number of children, suffered to grow up illiterate, produced nineteen times as many persons arrested for crime as the same number would if educated, at least to the extent of the elementary branches.

In the Grand Duchy of Baden from 1854 to 1861—seven years—the government, by a rigorous system of universal, compulsory, elementary education, reduced the number of prisoners actually arrested fifty-one per cent., and the number of crimes committed fifty-four per cent.

In the six New England States, in 1870, seven per cent. only of the inhabitants above ten years of age were unable to read and write ; and yet this seven per cent. produced eighty per cent. of the criminals. Or, in other words, a given number of children in New England at that time, suffered to grow up illiterate, produced fifty-three times as many criminals as the same number would if educated. This fact is a complete vindication of the New England system of public education, Cardinal Antonelli to the contrary notwithstanding.

In the State of New York, in 1880, the illiterates produced eight times their pro rata proportion of the criminals in that State ; that is, a given number of children brought up illiterate, on the average, produced eight times as many criminals as the same children would have produced if educated to the extent of the curriculum of the public schools.

In the city of New York, in 1870, among the illiterates, one crime was committed for every three persons; while among the literates there was only one crime to twenty-seven persons. Or, in other words, the ignorant class in that city furnishes nine times the criminals they would if educated in the public schools.

In the commonwealth of Pennsylvania, in 1870, the illiterates, according to their numbers, committed seven times as many crimes as the literate class.

In Pennsylvania, Ohio, and Illinois, taken together, the illiterates committed ten times as many crimes, according to their numbers, as the literate class.

Take the whole of the United States together, according to the census of 1870, the illiterates committed ten times their pro rata proportion of crimes.

In Pennsylvania, in the years 1879 and 1880, one-thirtieth of the population above ten years of age could neither read nor write, and this one-thirtieth committed one-sixth part of the crimes, or nearly six times its proper proportion. But if we class with the illiterates the criminals who could barely read and write—but who had no education beyond bare reading and writing—it will then appear that the one-thirtieth of the population of Pennsylvania that is illiterate commits one-third of the crime, or more than fourteen times its legitimate proportion.

A careful examination of the statistics of twenty States shows the following average results:

First—That one-sixth of all the crime in the country is committed by persons wholly illiterate.

Second—That one-third of the crime in the country is committed by persons wholly or substantially illiterate.

Third—That the proportion of criminals among the illiterate class is on the average ten times as great as it is among those who have been instructed in the elements of a common-school education, or beyond.

Fourth—That the expense imposed upon society to protect itself against a few thousand criminals, most of whom were made such through the neglect of society to take care of their education when young, is one of the heaviest of the public burdens. *In the city of New York it is fifty per cent. more than the whole cost of the public schools.*

In that city the annual appropriation for police, criminal courts, reformatories, jails and penitentiaries is over five millions of dollars,

while that for the training of the 385,000 school children in the city is only \$3,500,000.

The average attendance at the schools is only 132,720. As a logical consequence, the jails and almshouses are crammed.

The city, in its meagre provision for education and its enormous taxation for criminals, to use an old but expressive adage, "saves at the spigot but loses at the bung."

What is true of the metropolis of the country is equally true of every city, town, village, and neighborhood.

These facts could be multiplied almost without limit.

The examination of the statistics of criminality and illiteracy in the census of any civilized state or country will give results substantially in harmony with above.

Carlyle says that :

"If the devil were passing through my country, and he applied to me for instruction on any truth or fact of this universe, I should wish to give it him. He is less a devil, knowing that three and three are six, than if he didn't know it ; a light spark, though of the faintest, is in this fact ; if he knew facts enough, continuous light would dawn on him ; he would (to his amazement) understand what this universe is, on what principles it conducts itself, and would cease to be a devil !"

God created man in his own image. Naturally, then, man prefers right to wrong ; but he requires enlightenment to enable him to discern and choose the right.

The very laws of human nature unequivocally declare that the most efficient means of eradicating crime from society is universal education.

It is not claimed that crime will thus be utterly exterminated ; for some crimes, as forgery, embezzlement, conspiracy to defraud, and bank-burglary, require a certain amount of knowledge ; and temptation is often greater than human nature can resist. These, however, are the exceptions to the rule of humanity, the same as are cases of physical deformity, idiocy and lunacy. Even these criminals could be reformed by teaching them that if they would devote the same labor and skill to honest industry that they do to criminality, they would beyond any doubt have much greater financial success, besides escaping the misery that is inseparable from wrong-doing and its attendant privations and punishment.

The rule is deduced from the facts that *Crime is in the inverse ratio of the education of the people.*

THIRD.

What kind of education is the surest guaranty of wealth and morality ; and the best preventive of pauperism and crime ; and where is it to be obtained ?

Education is not a training of the intellect alone ; it deals also equally with the physical organs and the moral faculties.

“*Mens sana in copore sano.*” A sound, healthful, well developed mind, in a sound, strong, vigorous body.

The true system of education develops each faculty of the human organism in well-balanced harmony from earliest infancy to the end of life. This development is obtained in the first instance, say from the fifth to the twentieth year, chiefly in school.

There are in general two kinds of schools in enlightened countries.

1. The Parochial Schools. These came in with Christian churches, and for centuries were almost the only schools which the common people could enter.

2. The Free Public Schools provided and supported at public expense.

The parochial schools, working in harmony with the churches, wrought, in time, in Christian countries, a change in public sentiment on the question of education ; and led the way to the establishment of the free public school. Under the influence of the free public school it has come to be held as a fundamental principle of well organized society that “It is the duty of the property within the State to provide elementary education for all children within the State, sufficient to fit them to perform intelligently the duties required of them as citizens.”

The child, however poor, has upon the property holder a clear claim for an education at public expense sufficient to make him a useful member of society. This claim is the logical outcome from the second great commandment, “*Love thy neighbor as thyself.*”

As these two kinds of schools began to move on together, it naturally and properly resulted, in course of time, that the parochial school confined itself more and more to religious instruction ; to making a convert of the child to its particular shade of religious belief ; and it gave less and less attention to imparting mere secular knowledge ;—while the free public school gave more and more attention to fitting the child to take care of himself in this world, and to perform his duty as a member of the body politic. It left religious instruction to the parents, to the Sunday schools, and to the churches ; un-

less the government maintained a State religion, then instruction in that was included in the curriculum of the public school.

The relative effect to-day of the parochial school and of the public school upon wealth and morality, and pauperism and crime, is evident to the observer in travelling through two neighboring countries where the respective systems have each for a long period been in exclusive control of education.

The line of demarkation between the two systems is as plain as between cloud and sunshine. Switzerland thirty years ago was a good illustration. In the Cantons that depended on parochial schools, material and intellectual life was stagnant. The buildings, except the churches, were dilapidated ; industry was rude ; the faces of the people were dull ; and the highways infested with beggars. Dickens describes them as characterized by "dirt, disease, ignorance, squalor and misery."

While the Cantons that supported free public schools were filled with a bright, active, ingenious, intelligent, industrious and independent people ; or, as Dickens puts it, by a population noted for "neatness, cheerfulness, industry, education, continued aspiration."

Italy was, then, another striking illustration. The Papal and Neapolitan States had the Parochial system alone ; while Tuscany had, to a certain extent, the free public school. A general dilapidation, dirt, vermin, petty criminals, beggars, vagabonds, and monks proclaimed the sway of the parochial school ; while neatness, order and thrift announced the presence of the free public schools. Ireland and Spain, with parochial schools, swarmed with beggars and criminals. Germany, with her rigorous system of free public education, had become a hive of study, thought and industry.

In France, previous to 1870, the religious orders, led by the Jesuits, controlled primary education ; and half the population could not even read ; and manly virtue, as was demonstrated in the conflict with Germany, was wanting.

So marked were these distinctive results of the two systems, that Switzerland, Italy, and France, in the interest of society, have now made elementary education free, secular, universal, and compulsory.

The fruits of the two systems up to 1870 existed side by side in our country :—The census of that year shows a foreign born population of five and a half millions ; most of whom came from Ireland and England, countries up to that time dependant upon parochial schools ; though England has now adopted and put in operation the free public school with compulsory attendance. Hence at that date our for-

eign population may be justly taken, intellectually and morally, as the fair average product of the parochial mode of education.

Of these five and a half millions, those above the age of ten who could not read or write were fourteen per cent. of the whole. The paupers were four and one-tenth per cent. ; and the criminals one and six-tenths per cent.

While on the other hand, it appears by the same census, that in the twenty-one of our States having then the American system of non-sectarian free public schools, there was a native population of twenty millions.

This native population had been educated in this system of schools ; and in like manner may be justly taken intellectually and morally as the fair average product of this method of education.

Of these, the illiterates, above the age of ten, were only three and one half per cent. (.305) of the whole number ; the paupers only one and seven-tenths per cent. ; and the criminals only three-fourths of one per cent. (.0075.) In other words, from every ten thousand inhabitants, the parochial school method on the average turned out fourteen hundred illiterates, four hundred and ten paupers, and one hundred and sixty criminals ; while the non-sectarian free public school method turned out from 10,000 inhabitants only three hundred and fifty illiterates, one hundred and seventy paupers, and seventy-five criminals.

Or if we take Massachusetts by itself, whose system is the type or model of our free public schools, with its 1,104,032 native inhabitants, in 1870, the number is still less, viz. seventy-one illiterates, forty-nine paupers, and eleven criminals, to the ten thousand.

Tabulating the figures for comparison it is as follows :

	Illiterates.	Paupers.	Criminals.	Inhabitants.
Parocial System,	1400	410	160	to the 10,000
Public school system in 21 States,	350	170	75	" 10,000
Public school system in Mass.,	71	49	11	" 10,000

Society under the parochial school produces four times as many illiterates, two and a half times as many paupers and more than twice as many criminals as under the average public school ; or if we take the Massachusetts type of public school, society under the parochial school produces twenty times as many illiterates, eight times as many paupers, and fourteen times as many criminals, as under the public school.

We have also for five years and eight months, from 1871 to 1875, inclusive, the data in the city of New York for this comparison of the effect on pauperism and crime of the two systems of education.

The Department Charities and Correction during that period cared for

Irish paupers,	-	-	-	-	98,787
German paupers,	-	-	-	-	24,273
American paupers,	-	-	-	-	63,178
Of all other nationalities,	-	-	-	-	17,563

In addition to these there were each year several thousand of the Irish race assisted by the numerous charitable institutions of their churches, of which for that period we have no reliable data, though the city contributed from the public money half a million dollars a year to these church institutions.

The above table reduced to a comparative ratio, based on the census of 1870, of each race, in that city—and taking the American as the unit of the ratio—gives the following result:

American paupers,	-	-	-	1.00
Irish	"	-	-	3.50
German	"	-	-	1.33
All others,	-	-	-	1.50

The Irish were substantially all educated in the parochial school; the Germans nearly all in the public schools; the other foreign nationalities partly in the parochial and partly in the public schools.

From this table it appears that a child educated in a parochial school is so much more poorly fitted and furnished for supporting himself in the city of New York than he would be if trained up in the public schools, that he is three and a half times as likely to become a pauper as he would be if he attended the free public schools in the city.

During the same period in that city the number of

Irish arrested was	-	-	-	571,497
Germans,	-	-	-	119,659
Americans,	-	-	-	387,154
All other nationalities,	-	-	-	92,934

While the names of those arrested show that a large percentage of the class denominated Americans in the above table are of Irish parentage; and hence to a large extent were educated in the parochial schools.

But taking the table just as it stands, and reducing the figures to a comparative ratio, based on the number of each race in the city, as fixed by the census of 1870---and taking the American as the unit---gives the following:

American criminals,	-	-	-	1.00
Irish	"	-	-	3.28
German	"	-	-	1.07
All other races,	-	-	-	1.27

In other words, a child trained up in the parochial school is

during life more than three and a quarter times as likely to get into jail as the child trained in the free public school.

The above tables are the result of so large a generalization, running through so many years, that they are safe and sure indications of the comparative outcome of the two systems of education.

Many of our philanthropists are so well satisfied that the most efficient instrument for the prevention of crime in society is the church, that they give their whole heart and surplus money to the multiplication and development of churches, instead of increasing the appropriation for public schools, multiplying schoolhouses and academies, and their endowment, and securing the regular attendance of all school children.

There is little danger in this country of too much attention being given to churches; but one must not forget that the school deals with the mind and heart when young, plastic, and easily moulded; while the church is adapted more especially for adults, and has to do chiefly with those whose habits are to a certain extent formed and crystallized; hence it is reasonable to expect that the school will be a more effective preventive of crime than the church; besides the penalties held up to the mind by the church are necessarily to a certain extent so remote and avoidable as to lose much of their reformatory virtue.

The relative efficiency of the church and the school in preventing crime was investigated by the Kingdom of Bavaria in 1870. The churches in that Kingdom were almost exclusively Roman Catholic; hence the results are strictly true only of that church; but in principle they apply to all churches. The difference on this point is merely one of degree.

In upper Bavaria there were 16 churches and 5 1-2 schoolhouses to each 1000 buildings, and 667 crimes to each 100,000 inhabitants. In Upper Franconia the ratio was 5 churches, 7 schoolhouses and 444 crimes. In Lower Bavaria the ratio was 10 churches, 4 1-2 schoolhouses and 870 crimes. In the Palatinate the ratio was 4 churches, 11 schoolhouses and only 425 crimes, or less than one-half. In the Lower Palatinate the ratio was 11 churches, 6 schoolhouses and 690 crimes, while in Lower Franconia the ratio was 5 churches, 10 schoolhouses and only 384 crimes. Tabulated for clearness of comparison, it is as follows:

	Per 1,000 buildings, Churches.	School Houses.	Per 100,000 souls. Crimes.
Upper Bavaria,	15	5 1-2	667
Upper Franconia,	5	7	444
Lower Bavaria,	10	4 1-2	870
The Palatinate,	4	11	425
Lower Palatinate,	11	6	690
Lower Franconia,	5	10	384

In short, it seems that crime decreases almost in the same ratio that the schools increase; while more or less churches, at least of the class of those in Bavaria referred to in the above table, produce very little effect upon it.

The church supplements the work of the public school and is a very necessary and efficient supplement; but it cannot fill the place of the public school, even as a preventive of crime. The chief aim of the one, as at present conducted, is to prepare us for the future life; that of the other to fit us for the present life.

Those unerring guides to the Statesman—statistics—demonstrate that the most economical, effective, and powerful preventive of crime is the free common school, supplemented by the academy and the college. *Universal education tends to universal morality.*

The training of the public schools in this country, though a far surer preventive of pauperism and crime than that of the parochial schools or the churches, is yet very far below what it ought to be and may easily be made to be. The instruction deals too much with the abstract, and too little with the concrete; too much with words and names, and too little with ideas and things. The child should be taught to memorize less and to think more. The elements of Industrial Education could be taught with great advantage in our public schools, as they are and have been for years in the public schools of Germany. This would enable the children to do something as well as merely to know something; and would tend directly to prevent and reduce pauperism, by qualifying them on leaving school at once to begin earning a livelihood.

Instruction and training in the universal laws of right and wrong and moral responsibility are, through fear of trenching on sectarian religion, too much neglected in the public school. These laws are common to all sects: they are, so to speak, the foundation upon which not only all sects build, but upon which civilized society rests. If they were made more prominent in the public school curriculum it would not offend the religious denominations and would add still more to the efficiency of these schools in preventing crime.

Our country, with its free democratic republican government based on universal suffrages, should, as a matter of political safety alone, be sprinkled all over with Free Common Schools within easy reach of every child of the school age. Attendance upon these schools of every child between the ages of eight and fifteen years should be required by law, unless the child is obtaining an equivalent education elsewhere; and the public school authorities of each district,

town, and county should be charged with the enforcement of this beneficent law.

These schools, like the stars in the heavens, will perpetually illuminate the whole Republic with rays of intelligence, industry, and morality. Their benign influence should be aided, strengthened, and intensified by the Academy, the College, the University, and the Church.

In this way pauperism and crime, and the burdens imposed by them upon society, would be reduced to a minimum; and order, prosperity and wealth increased to a maximum.

The State of Maine exercises a far more potent influence in this country than its geographical situation, its wealth or its population would lead one to expect.

This is natural and logical; for its climate gives tone and elasticity to the nerves and muscles. Its moral atmosphere is free from immoral malaria. Its industrial and economic habits are formed on the Franklinean theory of earning the money before spending it, and the cardinal principle of parents is to secure to their children as good an education as practicable, and say to them, here is the world filled by its beneficent Creator with all manner of good things, that rightly enjoyed, lead on to happiness. We have done what we could for you. Act your part like men!

The following statistics are extracted from advance sheets of the census. It is but just to state that the illiterates above the age of 21 in the "Northern division," where the free school has for years been in operation, are nearly all of foreign birth.

Number of Persons unable to write, according to advance sheets of the Census of 1880.

	No. 10 years old and over			No. 21 years old and over		
	Total.	White.	Other Races.	Total.	White.	Other Races.
Maine.....	22,170	21,758	412	16,569	16,234	335
New Hampshire.....	14,302	14,208	94	10,775	10,694	81
Vermont.....	15,837	15,681	156	13,001	12,872	129
Massachusetts.....	92,980	90,658	2,322	83,892	81,671	2,221
Rhode Island.....	24,793	23,544	1,249	19,750	18,611	1,139
Connecticut.....	28,424	26,763	1,661	24,836	23,339	1,497
New York.....	219,600	208,175	11,425	192,184	182,050	10,134
New Jersey.....	53,249	44,049	9,200	45,192	37,348	7,844
Pennsylvania.....	228,014	209,981	18,033	189,837	174,286	15,551
Ohio.....	131,847	115,491	16,356	106,768	92,616	14,152
Michigan.....	63,723	58,932	4,791	52,049	48,291	3,758
Indiana.....	110,761	100,398	10,363	85,882	77,076	8,806
Wisconsin.....	55,558	54,233	1,325	46,779	45,798	981
Illinois.....	145,397	132,426	12,971	109,753	99,356	10,397
Minnesota.....	34,546	33,506	1,040	28,414	27,645	769
Iowa.....	46,609	44,337	2,272	37,773	35,815	1,958
Nebraska.....	11,528	10,926	602	8,317	7,821	496
Kansas.....	39,476	24,888	14,588	28,593	17,095	11,498
Ag. Northern Division.....	1 338 814	1 229 954	108,860	1 100 363	1 008 617	91,746

	No. 10 years old and over			No. 21 years old and over		
	Total.	White.	Other Races.	Total.	White.	Other Races.
Delaware	19,414	8,346	11,068	14,397	6,462	7,935
Maryland	134,488	44,316	90,172	100,512	34,155	66,357
District of Columbia.....	25,778	3,988	21,790	23,016	3,569	19,447
Virginia	430,352	114,692	315,660	285,344	71,004	214,340
West Virginia	85,376	75,237	10,139	52,879	45,340	7,539
Kentucky	348,392	214,497	133,895	215,461	124,723	90,738
North Carolina	463,975	192,032	271,943	280,589	116,437	174,152
Tennessee	410,722	216,227	194,495	245,673	118,734	126,939
South Carolina.....	369,848	59,777	310,071	234,398	34,335	200,063
Georgia.....	520,416	128,934	391,482	318,911	71,693	247,318
Alabama.....	433,447	111,767	321,630	267,052	60,174	206,878
Florida	80,183	19,763	60,420	50,638	10,885	39,753
Mississippi.....	373,201	53,448	319,753	235,911	27,789	208,122
Missouri	208,754	152,510	56,244	130,281	89,924	40,357
Arkansas	202,015	98,542	103,473	118,679	50,235	68,444
Louisiana.....	318,380	58,951	259,429	213,602	34,813	178,789
Texas	316,432	123,912	192,520	186,944	65,117	121,827
Ag. Southern Division.....	4 741 123	1 676 939	3 064 184	2 984 387	965,389	2 018 998
California.....	53,430	26,090	27,340	44,725	22,625	22,100
Oregon	7,423	4,343	3,080	5,291	2,904	2,387
Nevada	4,069	1,915	2,154	3,445	1,807	1,638
Colorado.....	10,474	9,906	568	7,490	7,025	465
Arizona Territory.....	5,842	4,824	1,018	4,183	3,550	633
Washington Territory.....	3,889	1,429	2,460	2,895	1,011	1,884
Idaho Territory.....	1,778	784	994	1,453	510	943
Utah Territory.....	8,826	8,167	689	5,903	5,385	518
Montana Territory.....	1,707	631	1,076	1,302	525	777
Dakota Territory.....	4,821	4,157	664	3,664	3,206	458
Wyoming Territory.....	556	374	182	429	285	144
New Mexico Territory.....	57,156	49,597	7,559	38,832	33,623	5,209
Ag. Pacific Division.....	160,021	112,187	47,834	119,612	82,456	37,156
Grand Ag. United States.....	6 239 958	3 019 080	3 220 878	4 204 362	2 056 462	2 147 900

RETURN TO the circulation desk of any
University of California Library
or to the
NORTHERN REGIONAL LIBRARY FACILITY
Bldg. 400, Richmond Field Station
University of California
Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

- 2-month loans may be renewed by calling (510) 642-6753
 - 1-year loans may be recharged by bringing books to NRLF
 - Renewals and recharges may be made 4 days prior to due date.
-

DUE AS STAMPED BELOW

MAY 07 2002

JAN 06 2003

YD 22517

U.C. BERKELEY LIBRARIES



C005409182

